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is laid in Kos—at vv. 45–48 a law of *Χαιρώνδης* is cited touching cases of assault and battery. The presence of this name at Kos has been variously accounted for, but the following explanation is at least possible. It is known that the laws of the ancient Italian law-giver Charondas were in vogue in Zankle before Skythes was driven forth by Anaxilas who abrogated them. Skythes now, on establishing himself at Kos, would have been very likely to adopt for his new state the laws that had commended themselves to him when despot of Zankle. Adopted by the order-loving Coans, the ancient code, if the expression be allowed, may have gained new popularity, and the successful experiment of transplanting it from Sicily to Kos by Skythes may have suggested to Antigonos a similar transplanting for the Lebedians in their new homes in Teos.

This careful and scholarly book, which ought to be the precursor of similar studies of other Greek islands or cantons, may be commended especially to the student of practical, or field, epigraphy. No better preparation of its kind can well be imagined for an epigraphic tour in Greek lands to-day than a careful study of the inscriptions in this book, from all possible points of view, whether linguistic, literary, epigraphic, historical or institutional.—J. H. WRIGHT.

EMIL REISCH. *Griechische Weihgeschenke* (in *Abhandlungen des archäol.-epigraphisch. Seminars d. Universität Wien*, herausgeg. von O. Benndorf und R. Bormann. VIII). 8vo; 14 cuts. Vienna, 1890; Tempusky. 7.80 Marks.

In the introductory section, the author discusses the origin of votive-offerings among the Greeks, and sketches their history down to their culmination in the fifth century, where there was a perfect harmony between religious sentiment and artistic expression, and thence traces their further use in great variety with less significance until the time when the ex-voto became little more than a self-glorification of the dedicator under the guise of religion. The significance of the offerings and the motives that guide their choice are skilfully treated. A detailed discussion is attempted only in the case of agonistic offerings (prize tripods of the Attic tribal choruses, ex-votos of the dramatic choregoi, etc.). This highly important work may be cordially commended to all specialists, and it is to be hoped that the author may continue his researches in a field from which so much has already been won.—E. FABRICIUS, in *Berl. philol. Woch.*, 1891, No. 34.

B. SCHMIDT. *Korkyräische Studien*. 8vo, pp. 102; 2 maps. Leipzig, 1891; Teubner.

This book is based upon personal observations made by the author during a long sojourn in the island in 1878. It proves conclusively the incor-

rectness of Müller-Strübing's view, according to which Thukydides' account of Corcyrean history in 424 B. C. is a tissue of impossibilities and contradictions, and makes it highly probable that Thukydides had visited the island, perhaps when *en route* for Sicily. Many of Schmidt's remarks are interesting: for example, he points out a strong resemblance between the general plan of Korkyra and of Syracuse (*cf.* the tradition respecting the architect Archias, Strabo, vi. 269). The hexastyle Doric temple discovered in 1822 is probably an Asklepieion. Schmidt identifies Thukydides' Istone, not with an isolated mountain, but with the chain of mountains traversing the island from southeast to northwest. The accompanying maps of the island and of the ancient city and vicinity are admirably done.—S. REINACH, in *Rev. Critique*, 1891, No. 19.

CARL SITTL. *Die Gebärden der Griechen and Römer*. Large 8vo, pp. v, 386; 4 plates and 50 cuts. Leipzig, 1890; Teubner.

The subject of the gestures of the Greeks and Romans—*i. e.*, the non-mechanical movements of the body and the resultant significant attitudes—is one that has not been satisfactorily explored. This book, the fruit of ten years' study, is modestly offered, not as a scientific treatise but as a collection of miscellaneous items of information on the subject. The classification adopted by the author is arbitrary—the several chapters being: (I) idea and occasion of gesture; then, gestures expressive (II) of emotions of the soul, (III) of approbation; (IV) lament for the dead; (v) conventional salutations; (vi) symbolical gestures; (vii) gestures for the purpose of averting evil influences (*deisdaimonia*); (viii) symbolical of law; (ix) acts of homage; (x) in prayer; (xi) gestures of actors and orators; (xii) the language of signs; (xiii) dancing and pantomime; (xiv) computation on the fingers; (xv) gestures in art; (xvi) intervention of divinities. The author's materials are badly arranged; he has omitted to discuss many attitudes which were deemed significant, *e. g.*, the crossed legs, hands held behind the back, both of which suggest meditation. On the other hand, he has included many movements which, properly speaking, do not belong to his subject. He knows the ancient authors much more intimately than the monuments. In the latter class of his authorities, while making a haphazard use of vase-paintings, he appears to have wholly overlooked a most important source of information, the Greek terracottas and engraved gems. However, in spite of these deficiencies, the book bears witness to profound research and wide reading, and abounds in interesting and suggestive remarks. Many of the author's parallels for ancient usage drawn from modern popular customs and from folk-lore are instructive, but not a few are quite far-fetched.—S. REINACH, in *Rev. Critique*, 1891, No. 12.